

SCIENTIFIC PRAYER

PRESENTED BY
MARYA BRUNSON

The following five step exercise is presented as a method to facilitate the transition from the material to the spiritual frame of reference. Daily adherence will aid this transformation, bringing one gently into ever higher paradigms.

1. A penetrating spiritual question is presented to consciousness. The answer to this question must come from the depth of one's being. (It must not be a quick, intellectual reply.) Therefore, be still and willing to penetrate the layers of your being for an honest response. Be willing to face the apparent imperfection without excuse or judgment. It is possible to acknowledge the appearance of a limitation while simultaneously keeping in mind and heart one's own divine promise.
2. While acknowledging the seeming imperfection, find within a true and deep desire for this imperfection to be eradicated. At each point hope, wish, want, desire, long, pray to be perfected; to come into line with the essence of the specific issue being addressed. With all your heart desire that specific place within you to be clear. One must long to know the essence of the spiritual fact or function; to feel it, to be so aligned that one totally senses it.
3. Now allow the creative impulse within to bring the desired point of perfection into expression. Let it spring forth from the center of your being. Bring out the desired quality or function by stating to consciousness: "Let there be . . . in me," "Let this . . . dawn and grow within my being." "May I allow . . . and align with . . ." Let it well up within you.
4. Affirm and trust that it will be so. Recognize that the quality and/or function being sought is an intrinsic part of your real being. Let the counterfeit be denied in you.
5. Embrace and accept the promise, knowing that from a more comprehensive/holographic point of view perfection, qualitatively and functionally, already exists. Consequently, the quality or state of perfection sought and acknowledged is already established in a higher dimension. Cherish it. Welcome it. Hold it.

III Prayer is sinlessness. It is the ability to rebuke all within us that is out of line with the character of the Divine and to reform in accordance with its image and likeness.

By what means can we reform?

I. Through recognizing that there is no discount in the law of justice.

a. ask:

Am I in touch with my instincts? When I respond are the impulses that guide and motivate me animal, psychic or spiritual? Do I know? Do I care? Do I see the value of responding spiritually? And if I do, can I transit from animal responses, moral, mental, psychic responses to the response modes synchronous with those of the Divine? Can I sense the powerful law of Soul as it moves me into line with the ideational character of the Divine, or will I inadvertently miss its signal, transgress this law and incur the penalty of so doing?

b. I hope not to misread the signal. I don't want to be insensitive, or to sense corporeally or psychically, but to sense spiritually; to sense the call of Soul and respond accordingly. I pray to be able to do this, for who would wish to fall heir to the seeming law of penalty? How much better to be blessed by the law of Soul; to let it usher me into the holy tabernacle; into the sacred temple of absolute stillness where it can delineate the image of my being and the level of my instinctive response.

c. So let the law of Soul prevail. Let it point the way. Let it guide me toward the inner sanctum of my being; to that quiet place within that is free from the intrusion of the senses. And let it there unveil the divine image of my true selfhood; the incorporeality of my identity, the ideational nature of my body.

d. I know that I can embark on this blessed journey, a journey from sense to Soul; that I can be ushered into the sacred sanctuary of my being and that no mental or emotional agitation can appear to obscure my way. The law is just. If I should disregard or misread the signs along the way, it will represent them in new symbols. And though I may not recognize them, or may dislike them or feel to run from them, ultimately it will insist that I follow. It will guarantee that I respond only to the transmissions being sent me from the Soul of Being, and will not allow me to mistake the origin of my identity or limit it to the apparent reproductive capability of the physical body.

- e. For the Soul of Being is the basis of my selfhood. It alone defines my characteristics and insists they be like its own. It controls the transmissions that produce my identity and keeps me centered that I may receive them. It determines the ideational image of my being. Why should I wish to conceive of myself as less?

2. Through the strengthening of pure, sinless affections.

- a. ask:

Can I detach from self, from the little 'i', from ego? Can I withdraw my focus from my own or another's physical or mental portrait? Am I willing to let go of these limited fixations and focus instead on the unlimited selfhood of the Divine, thereby raising my instinctive response level? Can I turn my attention and affection inward toward this divine Soul, be open to its transmissions and allow them to identify the true nature and character of my being? Can I sense only those vibrations, pick up only those high frequencies or will I succumb to temptation and respond to lower frequencies, attaching to their lesser symbol?

- b. I hope I can detach. I want to let go of all that would bind me. I wish not to be imprisoned by my own corporeal sensing, my own psyche, but to allow myself to move into higher response modes where deviations from the rule do not occur and I am safe from all distortion.
- c. So let that rule of Soul define and trace the pathway of my unfoldment and let it delineate the translation of the symbols along the way. In this manner let it bring forth the reality of Being's true symbols and let them permeate my being until I can clearly feel them, sense them, understand them as the symbols of my real identity. May it attune me to the aura of these clear symbols; to their atmosphere; their transmissions and spare me the lethargic oscillations of grosser symbols; the static broadcasts of the physical and mental realms.
- d. I know that it can and that it will, and that it will not be possible for me to be lured off the path by a false symbol, a low frequency signal, a physical sensation or mental suggestion. I know that the Soul of Being is leading me into its kingdom; into the promised land of its identity. And I know that there I will find my own identity; intact, secure, immaterial; its body chemistry having been altered through translation.

- e. In this state I will discover my body to be pure, unadulterated by the dense frequencies and wide oscillations of the so called material realm. For the substance of this body will be Spirit. And in this high frequency it will be a reflection of the divine Self; a transparency of the identity of Being.
3. **A recognition that sin is canceled through reformation, transformation and not through prayer as such.**
- a. ask:

How truly malleable am I? How willing am I to change; to relinquish the self I've come to call my own? If I must alter my frequency level in order to sense only divine transmissions, am I willing to do this? And if to do this means withdrawing from the senses and the psyche, can I? Can I withstand their magnetic pull as they distract and tempt me with their counterfeit signals and symbols? Will I persevere until they are silenced; until I can sense and respond only to the transmissions that come from the Soul of Being? And then will I be able to lock into those transmissions that they may transform my identity; my selfhood; what appears as my body? Can I, in this way, open to the reformation that I know is required?
 - b. I want to. I pray to persist until I can. For only then will the counterfeit symbols dissolve. Only then will the distractions cease and the deception of the lower response levels come to an end. I pray to be freed from temptation. I want to experience the joy and security of being centered in the divine Self, of being identified in its image, restored by it to a state of incorporeality.
 - c. The Soul of Being is giving me the opportunity to do this, for it is always identifying me as I really am. It is continually presenting me with my true image and will not allow me to be duped by the image I seem to see in my own or another's mirror; the deception of the senses as they look into that mirror and check it for feedback. It will not ultimately allow me to be distracted by these senses or tempted by the false images or symbols they appear to perceive, feel or sense, but will insure their transformation.
 - d. I am thus given the ability to change, the opportunity to reform. And I have the capacity to do so. I can be liberated from the magnetism that would polarize my Soul-sense; that would mesmerize it with pleasure or pain. I can be released from the hypnotic spell of the psyche; the vibrations that seem to pull me

from pole to pole, from symbol to symbol; the emotion that ranges from elation to depression. I can be emancipated and I will be.

- e. For I am the same as the selfhood of Soul. It's balance is mine and when I discover it, I will not longer experience the fluctuations of the poles. Soul will keep me safe in its embrace, calm in the stillness of its temple. There I will find myself redefined; every element of my make-up like unto Being.

4. Through realizing that reformation occurs as we work in accordance with the divine Principle of being.

- a. ask:

To what degree can I abnegate my personal selfhood? Along with relinquishing the false elements that have bound it, can I surrender its habits and modes of operation, its willfulness? Can I, instead, conform to the behavior of the divine Self? Can I realize that I have no identity apart from it, that I am one with it and therefore must coincide my functions with its own? Am I willing to reform in this way?

- b. I pray so. For what could be more freeing than dropping the weight of a personal self; a personal body? What could be more joyous than being released from the lure of the poles, from the need to be selfish or over-compensate by being self-sacrificing, from guilt and penalty, self-pity and self-righteousness? Who would endure physical or mental suffering if they knew how to be acquitted from the sentence? I want to abnegate my personal self and reconstruct its foundation so I may be allowed to sit in the holy temple and not depart from it.
- c. Let this divine reconstruction take place. May the harmonious Soul of Being bring me into correspondence with its modes of operation. May it hold me to its center where it can govern my instinctive responses. Let the Principle of that Soul structure the elements of my identity; of what appears as my psyche, my body, authorizing their functions. Let it correlate the relationship of these functions into one harmonious system identical to the organized selfhood of the Divine.
- d. I know that the divine Soul is forever doing this for me. It is making sure that I stay in its kingdom; that I never wander off and get lost. And if I fall into the error of dreaming and seem to perceive and feel and sense that I do, it will arouse and

transform me, though suffering be its means should I resist. And if it seems to test me while I appear to be in the desert of human hope, it is only to show me that its kingdom is superior, lest I block my return. It wants me to sense what I am and will not give up until I do.

- e. Nothing less than my resurrection is its goal. Nothing less will it accept. It will require the total restoration of my counterfeit identity; its elements and its functions. It will badger me until I return to its kingdom; it will not let go until I fully abnegate my private self. And why should I want it to? Why should I want to remain outside of the kingdom; outside of its stability and safety; subject to the misfortunes that come from being disconnected and therefore unrelated. Why should I not follow its bidding and return to my rightful home; the heaven of my true identity? Why should I not resurrect?

5. Through realizing that heaven is reached through an understanding of Being's (God's) impartial mercy.

- a. ask:

Am I ready for the revelation of my own immortality? Do I wish to evolve to a higher state? On my journey heavenward can I, not only move into the sacred sanctuary, but abide there until I am restored to my true identity; until I am transformed to the likeness of the divine Soul of being; mercifully regenerated by its spiritual energy? And if to do this means to sacrifice the mortal sense of myself; to totally yield my limited sense of being an independent soul having a body which requires physical and mental sustenance; if it means to give up being subject to entropy and cycles of birth and death, can I, will I? Would I voluntarily relinquish my present sense of self? And if I would, can I be centered enough, balanced enough to alter my energy input and mutate to this higher selfhood? Am I this revolutionary?

- b. I hope so. I want to be brave. I want to have the courage to progress to this selfless state; to willingly make the entire journey from sense to Soul. I want to rediscover what it's like to be continually rejuvenated by this Soul; to be so much a part of it that I experience its timeless, effortless regeneration.
- c. The Soul of Being is eternally giving existence to its identity; reproducing and giving life to its image and likeness. It needs to be expressed. It desires to objectify. It would, therefore, never

withhold the divine energy that makes this objectification possible. It pours it forth quite naturally, in order to bring its object, its identity, into being. No facet or part of this identity could ever be deprived of this bountiful gift. For this identity is indivisible, its parts never separated one from the other. Therefore the entire individuality of it is given life and ever will it be so.

- d. This is a fact. The divine identity of the Soul of Being cannot be spit into myriad pieces, souls, each to be sustained independently of the other. The Divine sustains them all as one; gives unto them all they need for life. Hence I must take care to be open to the impartial gift of life that is forever coming to me from the divine Soul. I must allow it to generate within me and energize my identity on every level of appearance. And though it may, for a time, appear that I am sustained by foods of lesser energy, I must not lose sight of the true source of my supply or lose touch with the immortality of my identity when found indivisibly united with the one, eternal Soul.
- e. There, in the most effortless manner, I will find myself, my identity, eternally energized, fed by the abundant Soul of Being. There, in that unity, I will not be tempted to look elsewhere for my support even unto my own private efforts but will realize my immortality, accepting myself as an individual representation of the self-sustaining Soul of Being.

6. Through understanding that sin and sickness are healed by uncovering, rebuking and relinquishing error.

- a. ask:

Am I energized enough to awaken from the dream; from the vain imaginings that keep me from the recognition of my divine selfhood? Can I walk through the temple gates into the inner court there to realize the calculus of my identity, to embody it until I am metamorphosed; the psyche transfigured into Soul? Can I thus move into the center of the temple, into the Holy of Holies, past the collective poles of east and west, north and south, male and female, positive and negative; past the barriers of race, color, creed, national origin or generation where I can touch into the wholeness of my true selfhood? Can I be conscious of what I am?

- b. I hope so. I pray so. I want to be roused from my deep sleep; from my fitful wanderings in the psyche. I want to be free of the

distortions of my own creating; free of sin, disease and death. I desire to find my spiritual center that I may relinquish my nightmares and their hold on me. I long to be released from this self imposed trance; the sin established before my birth; the guilt that has been carried ever since.

- c. Only the Soul of Being can rouse me from the psyche. It alone can free me from wandering in the abyss of distortions; condemned to ultimate despair. Only that divine Soul can release me from the subjective sensing of latent error and the sickness it engenders. For that Soul has the power to awaken dormant understanding; to rekindle its spiritual sense and revive the recognition of true selfhood. Let it then accomplish its task. Let it bring the ideal of its selfhood into expression; dissolving any barrier that would appear to hide or divide it. Let it vanquish the latent claim of sin, thereby its products: guilt and penalty. And let it remove, once and for all, the false, polarized motions, the emotions that would assert themselves and drug the collective body into sleep.
- d. The peoples of earth can be awakened. They can be healed of their problems and freed from the shackles that seem to bind them. But first all must consider themselves one family; one family of man. We all must understand ourselves to be one collective body and must realize that whatever seems to occur to one nation, city or person occurs in some way to all; that what affects a part affects the whole of the health of our collective body; our world; that what would heal a part heals the whole and what destroys a part would, in effect, destroy the whole. Soul is establishing its heavenly kingdom here on earth. Can we not help by being conscious of the true nature of that kingdom?
- e. For it will appear, despite all opposition. And willingly or unwillingly, we, the peoples of earth will eventually uncover, rebuke and relinquish the error that has kept us at odds; has kept us divided by our own false, limited identifications. The Soul of Being has many contributing factors, but none that divide it. Therefore as it establishes its kingdom here on earth we too must appear as an undivided whole; a concordant, cooperative, contributing, collective body.

7. **Through the realization of spiritual sense and the fulfillment of Being's requirements, we appear in its perfect image.**

- a. ask:

As I awaken will I be able to foresee my celestial selfhood? Will I foresee how radiant and effulgent I can be; how much like a star I may appear? As I move through the temple walls to the innermost sanctuary, what will I find there if not the crystal transparency of my own identity united with its subjective creator, the Soul of its being, in a grand preordained, universal design? Would I not do all that is required to reach this point?

- b. I hope so for I long to feel comforted in the embrace of that Soul; to feel my identity so united with it, so integrated in it that not a need is left to be fulfilled. I long to feel, at last, in place; to sense the holographic unity of my identity and that of the Divine. I want to feel unified with every facet of it; to sense my connection with every part of its universe. I want, once again, to experience the glory and fulfillment of being integrated into the Soul of Being.
- c. To that end the perfection of Soul is flooding my being. It is impelling me toward this ultimate goal. Never for a moment has it lost touch with me or any other facet of its remarkable identity. From its comprehensive point of view and superior transpositional capabilities, it has always felt itself to be fulfilled; fully objectified. It has always and will always bring its all-encompassing selfhood into expression. May I ever sense my inclusion in this expression.
- d. I can for I truly belong there. The crown can be placed upon my head. I can drop off layer after layer of limitation until only the crystal transparency of my identity remains. I can find my holographic position within the Soul of Being; I can zero in on the specific place value and fulfill my pre-ordained mission. And no fear of the unknown, no fear of change can prevent my doing so.
- e. For I am being gently nurtured into a position of selflessness, continually ministered unto by the divine Soul. It holds the key to my identity in its being, to its purpose and fulfillment and will not withhold them from me. To Soul I am an angel singing in the glorious angelic choir of its being. It has programmed every note and pre-determined the perfection of every tone. Each angel is singing its part and thereby fulfilling its purpose.
All together they sound the music of the Soul of Being.